BANNER OF PROGRESS.

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LITERARY.

For the Banner of Progress.

The Believer's Trust.

BY CORA WILBURN.

Waiting, watching, hoping, praying for the advent of the morn,
That from out the Night of Ages shall of Freedom's light be born;
When the Beautiful and Holy shall no more be laughed to scorn.

When the hearts of men, united, shall, with Love divine imbued,
Worship God in truth; and Nations live the life of Brotherhood;
And the aim of human power be for Universal Good.

When no more the Moloch altars of the Mammon-idol stand,
Evil's strongholds of oppression, looming darkly through the land;
In their place white shrines of Freedom, guarded by a patriot band.

Waiting, watching, hoping, praying, while Detraction's arrows fly;
And the thunderbolts of Malice rend the cloudless household sky;
While beneath the ban of Falsehood crushed the fairest heart-flowers lie.

While the friends of Discord hasten still to fan the rising flame,
Kindled by the heart of Envy, where the tongue is quick to blame;
And the busy hand of Hatred blackens o'er the whitest name.

Ever waiting, ever hoping, knowing well that Truth is God;
And that Life is crowned and sceptered by Affliction's trial rod;
And that ever the Disciples in the Master's steps have trod.

Ever waiting, calmly praying for the peace-life yet to be;
For the bright Millennial era, that our raptured eyes shall see,
In the Golden Dawn of earth-life, or of Immortality.

For the dwellers of this planet yet far distant may it prove,
The heart-crowning of the Millions in the Brotherhood of Love;
But its joy shall greet our waking in the blessed worlds above.

There, for all who bore in triumph heavenward still the heavy cross—
Ever onward, upward tending, never lured by gain or dross,
Ever smiling 'mid the shadows, and the cypress glooms of loss—

Shall unclose the flower-gemmed portals of the Beautiful Unseen;
Where, oft led by Faith's dream-angel, faltering mortal steps have been;
With no clouding mists of Error soul-sight and the Truth between.

There, the love of Youth, heart-token of the Future and Unknown,
Resumes the angel vestments, and the Summer Life its own;
And souls reap the plenteous harvest that with farewell tears was sown.

Ever waiting, ever hoping, for the blessedness I know
Shall be glorious compensation for the earth-life's every woe;
Undismayed by grief or terror, singing through the world I go!

And no pulpit-thunders stun me, and no man-made creeds appall;
For beneath, around, above me, lists my soul Truth's sovereign call;
Flowing from the heart of Nature, God's interpreter of all.

Not an alien from heart-worship, for Heaven's templed roof is mine;
And the forest guards the grandeur of a music-haunted shrine;
And the earth with all its fullness, Father, Mother, God, is thine.

Rockland, Maine, Jan. 1868.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER SIX.

From all who have written upon the subject of language in its rudimental stage, there is but one sentiment and view; all agree in the fact, that when traced back to its original source, it is invariably found to be monosyllabic; and this nascent condition in some cases seems to have been for some reason checked, as may be seen in the speech of the Chinese—peculiarly monosyllabic to this day, while the languages of other and much younger nations possess a dialect of words with a considerable number of syllables. As rational beings, then, we are driven to one of two conclusions, which clash irretrievably: we must either thrust aside all the evidence which comes to us from men who have spent years in research, together with what the evidence of our own senses tells us is correct, with the added knowledge of the law of development, evolution, or progress; or else we must ignore as worthless the Bible account of the origin of man on this earth. And as there is no sort of corroborative testimony whatever to the bold statements and fanciful recital of biblical authority, a common-sense survey of the case would naturally lead us away from the weak and unsupported side, to the more sensible and well defended ground, where we may stand firm and unwavering, in a knowledge of the truth. A healthy condition of human intelligence demands, at the present age of the world, a close and severe criticism of everything whereby the people may be injured or benefited, in all that pertains to development and vigorous growth in the human family. In setting aside the Bible account of creation, or the making of all things out of no-thing, which is the signification of the term *creation*, it does not necessarily follow that we are authorized to reject as fallacious everything contained in that book, by any means; and just here is a point we have happily reached, forbidden to those who lived in the not long past years of religious bigotry and priestly rule. We in our day and generation must, thanks to a higher and better general state of intelligence, be left to accept or reject whatever suits our own peculiar individual condition and requirements. No dictation or *ipse dixit* finds favor any more, especially among such as have cast the skin theological.

With regard to the power of speech in the human frame, it may be well to remark, that there is a scientific side to the subject, which cannot be gainsayed or ignored by any or all the fables or theological theories that can be brought against it, for the reason that it belongs to the species, and forms a part of the being of the *genus homo*. This is no other than the anatomy, physiology, and accoustic theory of the organs of speech, which consist of what may be properly termed three sluices, which intercept and modify the column of air breathed from the lungs. "The most complicated of the three organs is the *guttur*, vaguely named throat (and even palate by some). The tongue, though the most glib part, is unable of itself alone to interrupt the air, and needs the co-operation of the immovable teeth, with which it forms the second sluice. The lips constitute the outside gate. The *guttur* communicates with the legitimate passage of air through the nose, which, however, is a mere accessory. The voice (Lat. *vox*, a collateral form of *faux*) is a sound produced in the throat by exhaled air, and further modified into specific sounds by the organs of speech." There is much more connected with this subject of the sound-producing organs, which it is unnecessary to give here; but all goes to show that the roots of all language consist of vocables or syllabic utterances, termed monosyllables. Enough has been given to show that, wherever it may have been that man was placed upon the earth, he must necessarily have conformed rigidly to all the weaknesses and disabilities of his crude and untaught nature. To say that God had the power to do this or that, is simply to talk unmitigated nonsense, and no other but a very weak and puerile mind can for a moment resort to so foolish an argument; it may satisfy the mind of an ignorant and superstitious Christian, but will fail everywhere else, as often as tried. Throw reason aside, and we become the abject slaves and willing toys of every cunning manipulator, whether saint, sinner, or priest. In the substitution of a blind faith for the full and free exercise of the reasoning faculties, can be traced the primary cause of all the various and varied sects and creeds of religionists, throughout the world. One sect believes that in their devotional exercises they should sing hymns only; another, of the same creed, believes that hymns and psalms should be sung. One believes that immersion is essential to salvation; another that sprinkling is sufficient. One believes that in a bit of baked flour, blessed by a little mummery of the priest, resides the very flesh of Jesus Christ; another sect believes that bread and wine are to be used as symbols of the covenant of grace, and commemorative of the Last Supper of Jesus and his disciples. One has oral prayers, another written. One sect interprets certain passages of Scripture one way, others another. Four or five different versions of the infallible Word of God are requisite to accommodate the several sects of Christian religionists, with their prototypes, the Jews. The adoption of a creed of faith precludes all reasoning, all questioning, all exercise of the judgment whatever. There is then nothing left for the rational man but to submit to the thrall of the binding creed, to which he may have subscribed; having put on the theological harness, he is expected to wear it with becoming meekness, in order to maintain the glory and honor of the Church. In all this church connection and theological arrangement, there is the force and power of human subjection of will and judgment, a tyranny of the mind destructive of all manliness, all freedom, and all ennobling selfhood. Spiritualism teaches not—neither permits—any such prostration of the highest, the grandest, among the human faculties; but, on the contrary, encourages a self-sustaining, fearless individuality, with a fraternal regard for the welfare of all the sons and daughters of the human family; viewing all as brothers and sisters traveling the same path, with one aim, one home, one destiny. It teaches that there is absolutely no death in Nature, no destruction of matter, no absolute standard of truth. The fundamental or basic principles upon which Spiritualists unite, are, First, communion with the spirits of the departed, together with its corollary, a knowledge of continued life beyond the grave; second, the perfect naturalness of all things which have been considered super-natural; and, third, a universal law of compensation, applicable to each and every individual that ever was or ever will be born. Spiritualism recognizes no seething lake of fire and brimstone, wherein to stew and broil ninety-seven hundredths of the human race, having no choice of existence, and little if any of life's conditions and surroundings. Spiritualists have no conception of a diminutive, golden-paved, gem-ornamented heaven, fitted up like a pen for the dwelling-place, to all eternity, of some two or three persons in each hundred, to sing psalms of praise to One all-wise and omnipotent, forever and ever. All such ideas were usefully prevalent, perhaps, in by-gone ages, when the plane of intelligence required such wonderful teachings wrapped up in the three-fold mystery of unity in trinity, three in one and one in three. Mathematics is lame, not yet having progressed to this sublime hight of science. But let us see, amid all the follies and vagaries put forth in the service of theology, from time immemorial, if there be not something of which the mind of the honest and truthful Spiritualist can take hold, and claim as a part of what he recognizes as unadulterated truth, recommending itself by its similitude to what experience and observation assures him is in harmony with his knowledge of Nature. A diligent and scrutinizing search may result in bringing forth hidden treasures from a source but little known to those who boast of general knowledge and much learning.

J. D. PIERSON.

VALUE OF SPIRIT COMMUNICATIONS.

"Why don't the spirits tell us something that we don't know, and that is worth knowing?"—*Dramatic Chronicle.*

When quite a young man, I saw a geologist gathering, with pains taking, shells from a dirty pool. While carefully brushing and drying them in the sun, preparatory for future investigation, some thoughtless boys passing that way sneeringly made fun of the philosopher's specimens. "Never mind," he quietly replied; "you can have your fun, and I will have my shells." While very few can say what any particular fossil has told us that was worth the knowing, we have reached the time when, in any intelligent company, it would be thought stupid ignorance to deny the value of geological science to the world.

Every one, at all acquainted with the progress of science, must have observed that vast quantities of rubbish have been carefully collected and examined, in finding one gem or truth, of permanent value to the world. So much has this been the case, that, even while great master minds, like Newton, Kepler, or Galileo, made some comprehensive discovery, other philosophers were on its track, and angry disputes would arise as to who was the original discoverer.

Spirit communications, being a science inchoate and undeveloped, must be subject to the same conditions—a great amount of chaff and rubbish with a few grains of truth; and one who has not grasped the whole subject will find it difficult to discern the use or value of any part.

There are two points in the question at the head of this article, which render it a little indefinite; the first is, what supposable communication from the spirit world would be something that the writer did not already know; and, secondly, what he would consider as worth the knowing. The latter particularly involves a matter of taste, concerning which there is no fixed standard of criticism. But, without hypercriticism, I shall try to treat the question as a general proposition.

There are many who can see no value in spirit communications, unless they put money in their purses, or aid in their petty schemes of personal advancement. Such people expect the spirits to point out the spot where some pirate buried his hoarded treasure; but will probably find that no pockets can be thus replenished, except those of the unscrupulous leaders, who get up expeditions to search for such treasure. Others expect the spirits to point out the hill-side, in Idaho or Nevada, where rich gold and silver leads shall furnish inexhaustible fortunes to the favorites of such spirits; but, instead of replenished pockets, there is only a sad depletion among the silly dupes who furnish the means to prospect the locality.

The plain truth is, that it is the business of man, in this earth-life, to supply his own wants—to learn the laws, principles, and forces of the world he is in—to gain command over these, so as to use them for his own purposes of growth, development, and enjoyment. Without these, "Othello's occupation" would be gone. For spirits to abbreviate this labor, would be like taking away the toys of infancy and childhood, and causing that period to be spent in listless inactivity, or in the premature cares of older years.

But, to come to the point, the truths which spirit communications have told the world, which it did not previously know, and which are worth knowing, are: First, that man has a second or spiritual life after the death of the body; and, secondly that that spiritual life is a blessing to all—that it is an existence of enlarged powers and opportunities, bearing about the same relation to earth-life that the latter does to fœtal life. True, thousands have shrewdly *guessed* that they would enjoy a future existence; in obedience to the instinctive action of the spiritual faculties, religious votaries have had undoubting *faith* in a future life; but *knowledge* of such life has only come to the family of man through spirit manifestations. If it was known without this aid, please tell us whether the knowledge was arrived at by an inductive, or by a deductive process of reasoning? If from an inductive, from whence could the facts possibly have been derived, except from spirit manifestation? If from ancient record, why are spirit manifestations which occurred two or three thousand years ago of more value than those which present themselves to us personally in our own times? If this knowledge is obtained from deductive reasoning—from the laws and principles of the mind—why not carry the deductions a step further, and deduce that the spirits would manifest themselves to their fellows in the earth life, as well as simply exist? Is not one conclusion as logical as the other? And, further, tens of thousands, who did not even believe in a future existence, now rejoice in a knowledge of that important fact, from a careful and thorough examination of spirit phenomena.

Again, the world did not know that the future life would bring an enlarged and happy existence to all, limited and governed by the laws of the spirit organism vastly more than the earth life is by physiological laws. About eighteen hundred years ago, the founder of Christianity taught the aristocratic doctrine, that happiness in the future life would only be attained by the few, while the many would be tortured by malignant demons, in darkness, remorse, and chains; and that this condition was without mitigation and without end. His followers, with very inconsiderable exceptions, in every age down to the present time, have adopted this *comforting* tenet of religious faith. I do the editor of the *Dramatic Chronicle* the honor to believe, that he *thought* he knew better than to accept this cherished doctrine of Christendom; but I must again ask the critic by what possible means he could possibly derive a knowledge of that kind, except from the communications of spirits in spirit life.

Every science has had its small beginning, and gradual unfoldment; we have no right to expect that Spiritualism will prove an exception. The phenomena, which are now attracting the attention of the civilized world, will doubtless go on, until the relations of the earth life to spirit life are made plain to the aspiring children of earth. Let the light shine; who will obstruct it?

I feel that some will ask me how I know that spirits teach the two important doctrines set forth above, as the first fruits of spirit intercourse. I answer, I know them by personal conversation with one who had been ten years in spirit life, and whose identity was proved by an array of circumstantial evidence, that, I think, would have satisfied any jury in Christendom. True, this evidence came to me personally, and, although primary evidence to me, could only be secondary evidence to the reader; and it is better that every one should have the best evidence the case will admit. Therefore, let every one investigate for himself or herself. I would say, further, that in a large mass of spirit communications which I have examined during the last eighteen years, these doctrines have been uniformly confirmed, except by a very few priests, who had not outgrown their bigotry, which false religious teaching had made second nature, when they communicated. Spirits almost universally confirm these views.

Perhaps the *Chronicle* editor does not like Spiritualists. That is a matter of taste; but he should recollect that the character and conduct of Spiritualists, like that of others, is the result of the organism they received from parentage, and their surroundings in early life. Spiritualism, though it may ultimately prove of immense value to the world, is to each individual a mere incident, which can do little toward an immediate change of these conditions.

JOHN ALLYN.

SPIRITUAL STOCK BROKERAGE.

"I have been prospecting for gold, but without any good success. Æsop, please inquire of some of our spirit friends, if they think I shall be successful in hunting gold; also, give me some idea where to go to strike a good claim, if they will be kind enough to do so. And please write back immediately."—*Extract from a private letter.*

Now, that is what I term cool, even for the Sierras at the present season! Æsop, Jr. is not blest with a superfluity of funds; nor am I aware of any persons familiar with spirits who are. Furthermore, if I or they could induce "our spirit friends" to locate a good paying claim, we would soon all be rich, for I am sure that none of us, in our ardor to know of spiritual things, have quite lost sight of this world. Spiritualists, as well as spiritual mediums, are as fond of good mining claims, or anything else that will bring in a good supply of "filthy lucre," as any other class, not excepting the followers of the lowly Jesus. 'Tis strange, very strange, that mankind will attempt to utilize everything that is presented to them, even the most sacred, unworldly ideas. The most unworldly of sermons, Jesus' Sermon on the Mount, catered to this principle. It seems that Jesus felt that mankind could not be induced to attend to heavenly matters at the expense of this world's interest; for he says: "But seek ye first the kingdom of God, and His righteousness; *and all these things shall be added unto you.*" Now, as a matter of speculation, the kingdom of God—whatever that may be—promises fair to be lucrative, and this fact accounts to some extent for the prosperity of the churches. It *pays* to go to church.

If "our spirits friends"—good souls!—would only offer a premium to believers—say, good claims to the miner; successful business to the merchant; to set type for the BANNER OF PROGRESS, and find their own copy, as well as a good list of paying subscribers; to hunt up true affinities for the unmarried; in short, leave believers nothing to do but sit in circles and take magnetic flights into the spheres of the Summer Land; and reverse our position with the departed, allowing them to carry on the business of this world while we governed the affairs of the spirit land, we should soon have a large number of firm believers. I really wish that a little more common sense were manifested by our spiritual friends; it is shocking to hear foolish nonsense, from those professing to be in possession of advanced ideas and progressive principles, and who pity the adherents to effete theologies.

If we have spirit friends—and I do not doubt it—who care for us, and wish to promote our well-being, and they are wise, they will not take our business out of our hands. He would be a very foolish schoolmaster who should solve all the arithmetical problems for his scholars; and the mother, who does all the household work while her daughters are idle, is not looking after their true interest, nor doing her duty. It seems hard—it is hard—to face the hardships of the world; to feel within us a thousand unsatisfied wants, and perceive nothing that will satisfy them.

"It's hardly in a body's power,
To keep, at times, frae being sour,
To see how things are shared;
How best o' chiels are whyles in want,
While curls (fools) on countless thousands rant,
And ken na how to wair't."

But Spiritualists ought to be the last to find fault with this condition of things. They profess to know that this is our primary school of experience, where we graduate for the higher classes. We are only infants here, troubled with measles, croup, teething, growing-pains, and a thousand other ailments, all peculiar and necessary to our spiritual development.

Where do we find the most energetic minds—the most advanced ideas? Not where Nature is the most bountiful, the most provident to her children; not where the orange and the banana grow—where men can sit under their own vine and fig-tree, and eat and sleep in safety and satiety. New England tells another tale; and Scotland's independent spirit would have been indolent slavery under a more favored clime. So, in every day life, we are the stronger for the hardships we encounter; for the dangers we are compelled to be on the look-out for and to avoid. Hercules said to the wagoner, "Put your shoulder to the wheel"; so, also, every wise spirit says to-day. Did spirit communication supplant mental and physical energy, the advent of Spiritualism would be the greatest curse to the world it has yet seen. But I do not thus understand Spiritualism. Instead of removing labor, it will increase it; instead of removing obstacles, it will throw more in our way; but it will also at the same time give us new motives for renewed energy, and a clearer perception of the reasons why we should labor.

The *whining* Spiritualist has little faith in his future destiny; understands but little of the infinite possibilities which await him and his well-directed labors. If he had, he would labor for the enlargement of his capacities; to improve *himself* in every direction, so that he could love more, understand more, and do more, in this world, as long as his term should extend; and likewise in the next sphere of existence, when he enters upon the duties of it.

I hope my friend will not find a gold mine by spirit direction. I am glad so many lose money in following spirit advice for the sake of money monopoly. I dare say "our spirit friends" know their own business; and I have no doubt that, when it suits *their* purpose that such and such an one shall be rich through their agency, they will find ways and means to effect their purpose, without asking leave to do so, or even requiring to be asked to interfere in any way.

ÆSOP, JR.

TRUTH STRANGER THAN FICTION.

In Volume XV, No. 14, of the San Francisco *Christian Advocate and Journal*, bearing date Aug. 2d, 1865, we find the following statement or official statistics, headed "Religious Census of Prisoners":

In the year 1865, twenty-six thousand three hundred and sixty (26,360) prisoners were committed to four prisons, namely, the House of Correction, Coldbath-Fields; the House of Correction, Westminster; the Middlesex House of Detention, Clerkenwell; and the City Prison at Holloway. Of these prisoners, 26,357 declared themselves to be religionists, or church members, belonging to five different churches of Orthodox persuasion, while there maining 3 declared themselves of no religious persuasion.

Admitting the above to be true, (and we do not doubt it, as it is vouched for by the Methodist organ of this coast,) what is the most logical conclusion to be deduced from these statistics? We say there can be but one; which is, that, among the so-called church-going people, there is a very great lack of morality and goodness—an evident disposition to trifle with and trample under foot, or set at defiance, those laws by which civilized governments are supposed to be protected from the wily machinations of undeveloped specimens of humanity, who seek to procure a livelihood by theft and murder. And when we realize that only one in twenty of our civilized population are Christians or church members, the above statistics certainly tell a terrible and a fearful tale; for, while the irreligious and infidel portion of civilization furnishes one law-breaker or prisoner, according to the above statistics, the churches furnish 8,785¾. If church members equaled in number the world's people, or those "hellward bound," and furnished our prison-houses their proportion, according to the above report, for every prisoner from among the worldly classes, there would be the enormous number of one million seventy-nine

thousand and forty-six church members, or Christians, imprisoned! This is truly a fearful tale, and one that should claim the attention of a thinking public. These church-going people are loudly clamoring for more stringent laws to protect them in their God-worship, in their sin-polluted factories, wherein more church-members are to be made, eventually to be thrown into our prison-houses; and the noble, honest, upright infidels, or world's people, must pay for their support. Now, kind reader, I do not say the above statistics are true, but believe them so; and dot not he Christian's religious teachings convince you that they may be true? For, say they, if you but confess your sins one moment before your spirit takes its departure from the body, you are then sure to become an heir of immortal glory! Go on, then, in your sinful course; wrest from your brother that which is his, not yours; and, if need be, take his life to secure your aim; lie, steal, murder, curse, and perform every act your depraved nature may suggest. But when the end of your earthly existence draws nigh, and your spirit is about to depart to realms unknown, see that you bend the knee, and supplicate God for mercy; confess your sins, and lustily cry, "Lord, I believe, help thou mine unbelief!" and you are prepared already to appear in the presence of a perfect God, who doeth nothing wrong, and whose chief attributes are wisdom and goodness. Although I am in favor of freedom of speech, freedom of the press, and freedom of thought and opinion, still I am constrained to declare the theological teachings of the nineteenth century a *nuisance*, almost needing stringent legislation in order to abate the infliction.

J. P. FORD.

"Xantippe's" Last Word to "Æsop, Jr."

Although you acknowledge yourself "vanquished," yet I am not willing to let you have the last word, as I have not had my say out. Your fine-spun plea for bachelors will not do for one in a thousand; and I deny that there are no "willfully" unmarried men, for I have heard such boast of their freedom, and hint, sarcastically, of "apron-string tether," whenever their married partners heeded their wives wishes in preference to their own. And many times has a young married man wronged his wife's feelings and his own sense of right, by yielding to the solicitations of bachelor friends, for fear of incurring their ridicule. During the sixteen years that I have lived in the mining towns of California, I have seen misery enough from this one source, to crush the love-light from a thousand hearts! Nor will I lay all the blame on the bachelors; for some of the married men are much to blame, by leaving their wives to the care of young men, who are delighted to obtain bright smiles without risk or responsibility. From these incipient beginnings, and want of judgment of both parties, have sprung most of the divorce cases of this State, if not of others.

The great trouble is, women, as too many are now brought up—mere parlor ornaments—are too dependent upon men, and, for lack of the right avocations for body and mind become as parasites about the "lofty pine," which they often dwarf, rather than adorn.

The relations between man and woman, both married and single, are too distrustful; there is too little true confidence and *mutual* dependence; for both are made better and stronger to bear the burdens and cares of life by the sympathy and support of each other—both equally need each other. And never, as now, was there such need that man and woman should stand together, side by side, in the coming contest of Right over Might—of Love over Force and Fear. In this struggle, woman will have much to do, and there is first much to be done to prepare her for the mighty task. We must begin by loving and assisting one another. Let us be willing to wash the feet of the lowest outcast, and strive, with united power, to place them upon the rock of eternal truth and progression.

Let women be but true to themselves, and men will be less false to them; and the bachelors would be more inclined to marry when choosing a wife, were it not so much like taking a ticket in a lottery. Both sexes must be brought to see and admit the dignity of labor, and be willing to create as well as consume, and learn to respect those who serve as well as those who are served. How much of disquietude and heart-burnings this law of right, obeyed, would allay! and what peace and joy it would bring to many hearts and distracted homes! Our social relations are all wrong as they now are; and, as this has ever been considered woman's sphere, she can inaugurate a reform here that shall be as the key-note to harmonize all other relations of the various spheres of life. To this end let us labor together, as becometh brothers and sisters, for better and higher conditions of life.

XANTIPPE.

Obituary.

W. J. Johnson passed to spirit-life Feb. 7th, 1868, from the residence of W. H. Luelling, Brooklyn, Alameda Co. His passage hence was one of the most triumphant. We received the blessed assurance that our glorious faith is a bright reality, from his exalted conversation during the last few days that he remained with us. After he ceased to converse with those around him, he talked with his spirit friends cheerfully. He repeated those beautiful lines, entitled, "Rock me to sleep, mother," even attempting the gesticulations; and sung over and over again one verse of a touching hymn, composed by Bishop Headley:

"Bright angels have from glory come;
They 're round my bed, they 're in my room;
They wait to waft my Spirit home.
All is well! All is well!"

He repeatedly requested others to sing or read poems that had direct reference to the, to him, glorious future. Again, when he could with difficulty articulate, in trying to speak to us, with a sudden effort he raised his hand, reaching up and over his bed, crying in a loud, distinct voice, "Father, take my hand!" immediately seeming contented. His sufferings were great, and had been growing upon him for twenty years. They were borne with unsurpassable resignation. His gratitude for kindness shown him was unbounded. We have already received unmistakable evidence that his freed spirit is proudly "marching on." MRS. R. H. EDDY.

MEN of the noblest dispositions think themselves happiest when others share their happiness with them.

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Lectures, Popular and Unpopular.

Lectures upon themes of general interest and profit seem to be unpopular among our people. Why this is so can hardly be understood, for there is no more pleasing mode of gaining knowledge of such indefinite character as is thus communicated, and there is no region, the population of which would seem more likely to regard it with favor. The manner in which lecturing has degenerated in the older States, until now it is only made a means of amusement, may have had some influence in creating the dislike for lectures among us; and were this the legitimate result of the system, none would condemn it more earnestly than we.—*The Occident.*

That the unpopularity of the lecturing system *is* a legitimate result of the system itself, *we* have no doubt. The people have been lectured to death; and no public lectures can now attract and absorb the attention of a large auditory, except they be upon some subject of absorbing interest—like that of Spiritualism, for instance. No Sunday evening meetings—with, perhaps, a few exceptions, as those of the Rev. Mr. Stebbins at the Metropolitan Theater—are so largely attended as are those of Spiritualistic lecturers throughout the country. This is owing undoubtedly to the extempore method and inspirational character of the discourses of the latter. The people were tired of the old dry dissertations and sepulchral homilies usualy heard in the lecture-room, and preferred even the light diversions of the theater and circus, to listening to the former, until Spiritualism produced lecturers who could attract them in crowds to Dodworth's Hall, New York, or Congress Hall, in San Francisco, Sunday after Sunday, with no abatement of interest.

The objections made to combining amusement with instruction, in the form of lectures, are fallacious and foolish. It is the lack of the amusing element that has proved so fatal to the system of public lecturing, and the cause of general dislike on the part of the people. Place free men and women in conditions which do not permit them to laugh when they feel inclined to merriment, and the situation becomes irksome, and they will take leave to avoid such conditions as much as possible. This is *one* of the secret causes of the decline of preaching in churches. Many would as soon go to prison as to church, where they must submit to the torture of uncomfortable positions, utter silence, and stiff, formal demeanor, for an hour and a half, besides listening to a dull, pointless sermon, having no bearing upon their happiness in this life, and affording them no certain information of prospective happiness in the next. One has only to attend a few of the discourses of Mr. Stebbins at the Theater, or those of our Spiritualistic lecturers in the public halls, to ascertain what is the present popular taste in this regard, and to determine for himself that the old style of sermonizing is becoming rapidly obsolete, for lack of interested hearers. No church preacher in this city can command the audiences, in numbers *and* worth, that Mrs. Gordon or Mr. Stebbins calls together each Sunday evening at their respective places of meeting. The fact speaks for itself, and the lecturers of the old effete theology, and of the moral homily style, had better heed it. Neither Old School nor New School Presbyterianism, Freewill or Close Communion Baptist, Episcopacy or Congregationalism, Methodism or Universalism, can interest the people a great while longer. These relics of past superstitions had better be prepared for decent burial. They are dying a death that shall never be followed by resurrection; and there shall soon be no one who will mourn at their decease and sepulture. M.

THE *Californian* of last week contained a story entitled "A Glimpse of the Supernatural," in which the writer disclaims all belief in spirits and spirit manifestation, saying that, in his investigating experience, he has "found credulity to be the essential stronghold, and reason and science the intractable antagonists, of all such beliefs." He then goes on to give the lie to his own assertion, by recounting a singular visitation from the spirit world which occurred to himself. So far from "credulity" being "the essential stronghold" of a belief in spirit intercourse, it is notorious that the most numerous class of converts to Spiritualism is composed of "free-thinkers, infidels, skeptics, and unbelievers," or whatever other name the religious world may be pleased to bestow upon them. Spiritualism invites and defies incredulity and skepticism, and challenges the investigation of scientists, everywhere. Reason and science are *not* "intractable," when brought into contact with the phenomena and philosophy of Spiritualism. They become able and willing supporters of the philosophy, after having investigated the facts. Ignorance, bigotry, and stupidity are alone "intractable" in regard to either. M.

THE *Californian* has been reduced to a folio form, about as large as the *Times*. Typographically, its appearance is inferior to what it has been; but we suppose it is now in a more convenient form for both readers and publishers. In a literary point of view, it has not as yet been much improved. We miss, however, the old "high-art," high-literary, egotistic, and stilted style of articles that formerly appeared in its columns while under the control of the "thoroughly educated" d—unce of the *Chronicle*. M.

A REVIVAL is in progress at Stockton. We understand that the Presbyterian, Episcopal, and Methodist congregations unite in the *services*. Since Elder Knapp was "exorcised" from that city by the "demons," the churches have been in a terrible state of perturbation. The Elder dared not remain longer in that vicinity, from fear of being kidKnapped by the devil! M.

Capital Punishment.

Action upon the bill before the Legislature respecting capital punishment has been postponed, that the members might have opportunity to learn more fully what is the sentiment of the people on the subject. After all that has been said and written on both sides of this question within the past few years, while the older States were deciding it in the form of the law they should adopt, there seems to be little necessity for argument on the abstract points involved. They have been ably discussed, and the discussion is accessible, and, in our view, it is conclusive in favor of capital punishment.....Among a population composed as is ours in California, there can hardly be a doubt that crime would increase most fearfully were men to understand that imprisonment, with the possibility, if not the probability, of escape or pardon after a few years, is all they will suffer if they commit murder. The risk is too great for any experiments now.—*The Occident.*

All the above sophistry in full view of the fact that not one in fifty of the murderers in this State are ever convicted, not to say executed, for their crimes! How much the threat of death, which at present exists in our law, deters men from the commission of murder, may be learned from the record of crime in the daily press. And how many are punished, in any way whatever, may be ascertained from the records of the Courts. So that, even on the ground of expediency, our Christian contemporary's argument for the strict enforcement of the Mosaic code falls to the ground. "An eye for an eye, and a tooth for a tooth," and "whoso shedderh man's blood, by man's blood shall his blood be shed," is, if we mistake not, far from being *Christian* doctrine. M.

Piety and Earthquakes.

Earthquakes are certainly in "divers places" this year, and have startled multitudes of people who had heard of the occasional trembling on the Pacific coast, and been thankful that their lives had fallen to them in safer regions. Western and Northern New York, and New England, have recently been disturbed quite as much as California was wont to be in other days, while, in the general commotion upon sea and land, we have, thus far, *escaped.*—*The Occident.*

An "escape," according to the lexicographers, is a *fleeing from* any locality. In this sense, the word is used above very absurdly. But the concluding portion of the remarks of *The Occident* upon "earthquakes" have the most interest for us. They are as following:

"The natural philosopher who shall explain the apparently lawless and fearful phenomena of earthquakes, suddenly rocking the inhabitants of regions never regarded as volcanic in their structure, as powerfully as those in the neighborhood of open craters, and felt by all, *while unexplained*, to be the direct manifestation of the mighty power of God, will make great and welcome advance in the discoveries of science. *Till then*, let us profit by our belief that God works unseen below and rules above." (!)

According to our pious contemporary, when these phenomena shall be scientifically explained, they will no longer be regarded as "direct manifestations of the mighty power of God," but as a "great and welcome advance in the discoveries of science." "Till then," let us make what we can out of "our belief that God works unseen below and rules above." And let us make it out of the poor frightened souls who believe that earthquakes are special dispensations of the wrath of Divine Providence, because of their shortcomings in supporting the Church and its ministers. M.

THE daily press are indulging in their usual flings at Spiritualists, since the issuing of a call for a Convention of the latter in this State. The *Alta's* Fitz Smythe is particularly bitter. Nothing better could be expected of an individual who rejoices over the frailties and weaknesses of his fellow-men, and gloats over their punishment, in his daily reports of the doings of the Courts—often condemning and convicting the accused before trial, and delighting in surmises of their guilt before any evidence has been legally presented. Such a man's opinion is not worth any one's attention for a moment. A man whose opinions are so unsound is certainly insane; for that is the literal meaning of the word itself. M.

BRO. EARLE, in his recent letter from the East, utters the prayer, "Lord, send me to labor, at least one season more, on the Pacific coast! I hope I may return another year."

It seems, then, that he is not satisfied with the twenty-five thousand dollars he received from the people in money and silver bricks, but wants to try his persuasive powers once more, in wheedling his dupes out of their cash. Lord send he may never reach this coast alive in the flesh! One "celebrated Evangelist" in the State at a time is enough, unless the whole population desire to go into bankruptcy or the Lunatic Asylum. M.

A CYNICAL old bachelor, who firmly believes that women have something to say on all subjects, recently asked a female friend: "Well, madam, what do *you* hold on this question of female suffrage?" To whom the lady replied: "Sir, I hold my tongue."

It has been definitely ascertained that the "cynical old bachelor" was St. Paul, and that the lady questioned was one of his congregation, whom he had succeeded in browbeating so that she dared not "speak in meeting." M.

MR. JOHN R. BUCKBEE, of Plumas, has introduced a bill into the Assembly which has for its object the abolishment of capital punishment in this State. We predict that petitions against this measure will be gotten up, signed, and circulated by the clergy and professing Christians. The war against it has already begun in the columns of the Presbyterian organ, *The Occident*. M.

"OPTIONARY."—A correspondent of one of the daily papers criticised Mrs. Cuppy for having, in one of her recent lectures, coined the above word, which was immediately adopted by the legislators in the State Capitol. We cannot perceive any reason why it is not as well derived as "discretionary," although the latter is given by Webster, and the former is not. M.

COMMITTEE OF ARRANGEMENTS FOR THE CONVENTION.—At a meeting of the Spiritualists of San José, held on the 9th inst., Mr. A. C. Stowe was chosen to act as one of the Committee of Arrangements to make preparations for the State Convention.

BRO. TODD'S LECTURE on the Natural Evidences of Immortality, the first portion of which was printed in our columns last week, will be continued in our next issue; the copy of the remaining portion not having been received, owing to some delay.

New Publications.

SEXOLOGY AS THE PHILOSOPHY OF LIFE: implying Social Organization and Government. By MRS. ELIZABETH OSGOOD GOODRICH WILLARD.

This volume is published for the authoress by J. R. Walsh, Chicago, Ill. The object of the work, as set forth in the Preface, is, "the revolution and reform of society in conformity with natural sexual laws, giving woman her true place in its governmental orders."

UNHAPPY MARRIAGES. By A. B. CHILD, M. D. Published by William White & Co., Boston, 1868.

A pamphlet of twenty-four pages, by the author of "Whatever is, is Right," "Christ and the People," etc. It has all the terseness and vigor of style peculiar to the other writings of this author.

FREE RELIGION. Report of Addresses at a Meeting held in Boston, May 30th, 1867, to consider the Conditions, Wants, and Prospects of Free Religion in America. Together with the Constitution of the Free Religious Association there Organized. Published by Adams & Co., Boston.

This pamphlet contains, among others, the eloquent address of Robert Dale Owen upon "Spiritualism as a Phase of the Religious Sentiment of the Day." It may be obtained on application at this office, by mail or otherwise, or of Herman Snow, 410 Kearny street.

We have received also, from Herman Snow, a book entitled "The Obligation of the Sabbath; a Discussion between Rev. J. Newton Brown, D. D., and William B. Taylor." It is published both in cloth and paper, those in the latter style being sold at thirty-seven and a half cents. We shall make extracts from this work from time to time.

ARABULA; or, The Divine Guest. Containing a New Collection of Gospels. By ANDREW JACKSON DAVIS. Published by William White, Boston.

A STELLAR KEY TO THE SUMMER LAND. By ANDREW JACKSON DAVIS. Same Publishers.

The two latter works above entitled have been on sale here only a few days, during which time the entire invoice of each has been disposed of. Another installment is on the way, however, and will soon be for sale at this office and at the bookstores. The "Stellar Key" is the most remarkable production of Davis since the first work of its author, "Nature's Divine Revelations," appeared. In this book is attempted the location of heaven—a habitable place for disembodied spirits—and in the effort, all the notions previously advanced by Davis and others, in regard to the immateriality of the soul, must be given up. A located material heaven could not be necessary to that which had neither substance, form, nor motion. After reading the "Stellar Key," we shall be prepared to express a more decided opinion of its success in establishing this point. M.

THE BANNER OF PROGRESS, published in this city, does not at all like the article in our first number, on Demonology. It has had quite long replies in its last two numbers on the subject. In its last number it falls away from all attempt at argumentation or reasonable reply, and becomes personally severe. Its main aim is to identify and characterize the author of that communication. But what has the supposed discovery of the author to do with the *telling points* which the article itself has made against the truth of Modern Spiritism? It matters not who wrote "Demonology," if the paper shows, as it does, that Spiritism is unworthy of confidence or belief.—*The Occident.*

We devoted about a dozen lines to the elimination of the fact of its authorship, and over two columns to an elaborate argument to prove just what *The Occident* itself asserts—namely, that Spiritualism is ancient Demonology revived. Yet it says we "fell away from all attempt at argumentation, and became personally severe." We apprehend that the severity mainly consisted in our method of handling the subject; for never were antagonists so nonplussed as are the people of *The Occident*. They charge us with receiving communications from demons, and we admit the fact, and justify ourselves in so doing, both by so-called sacred and by profane history. We deny its bald assertions in regard to deception and charlatanry on the part of certain mediums, and defy them to the proof. And all that *The Occident* has to say in rejoinder is contained in the pitiful little paragraph above quoted, the *telling points* of which consist in the "telling" of at least three *falsehoods*. This, from the great organ of the Presbyterian denomination—which, as some of its friends assert, was started with the understood purpose of annihilating Spiritualism—is rather a lame and impotent conclusion. It must place bigger guns in position than it has yet commanded the service of—much bigger than the popgun of the *Dramatic Chronicle*—before it will be able to produce much impression upon opponents. M.

THE CONVENTION IN MAY NEXT.—The members of the Central Committee, whose names have been appended to the Call this week, approve of Bro. Allyn's plan of electing delegates where Societies exist, but from whatever number may be present from localities having no organization. As the terms of the Call amply provide for either contingency, we have thought it unnecessary to change them. M.

WE very kindly assure the editor of the *Dramatic Chronicle* that "all the bedlamites on this coast (except the comparatively inoffensive few who are restrained at Stockton)" are *already* "in this metropolis," and consist of Elder Knapp and the editor of the *Chronicle*. Pandemonium may be visited at any time by entering either the *Chronicle* office or the First Baptist Church on Washington street. M.

SECOND PROGRESSIVE SOCIAL OF THE LYCEUM.—Another of these social assemblies of the friends of progress will take place at Dashaway Hall, on Friday evening, February 28th—about two weeks hence. The tickets are for sale at this office, and at D. E. Appleton's Bookstore, Montgomery street; and also at Feldbush's Toy Store, under the Russ House. Good music and dancing, and a sociable reunion, will be the attractions. M.

BRO. J. E. CLARK writes from Salem, Oregon, that the Society of Friends of Progress in that city now numbers eighty-two active members. He also says that Bro. Todd is needed again in that region, to arouse the sleepers, and encourage the development of home speakers.

"THE ELECTIVE FRANCHISE."—Mrs. Laura De Force Gordon will lecture upon this topic at Platt's Hall on Wednesday evening next.

The "Sin" of Dancing.

The war of the Methodists upon the practice of dancing still continues in Nevada, and the papers of that city are rife with the subject. Referring to Rev. Mr. Northup's recent tirade, the *Gazette* says:

"Some of his remarks were of so scandalous a character that they would have insured a coat of tar and feathers, or a conveyance from town astride a rail, had they come from any one but a preacher. In a community like this, where a large proportion of the men and women attend balls more or less, it would not do for any but a privileged character to remark publicly that lust and passion was the only attraction that took people to balls. The reverend gentleman used language of precisely that import, and some other allusions he made were of a still grosser character. When we hear a preacher making use of such expressions, we can only conclude that he is a man of a naturally depraved mind; that he imagines every one else is as bad as himself, and that he is only restrained by a fear of hell-fire from committing crimes that would consign him to the penitentiary....Of course, we shall not quarrel with them (the Methodists) about the tenets of their faith, nor will we object to any fair argument in support of their creed; but they have no right to set up their narrow dogmas as the standard of morality. They may believe that dancing and other innocent amusements are inconsistent with true religion; but others, as good, as upright, and equally as well qualified to judge as themselves, are of a contrary opinion."

A correspondent of the same paper, signing himself "Progress," also remarks:

"It seems to me that the age of reverence for sects and teachers, and for the adjectives that go before the great word Christianity, is past. Whoever dares to stand up in the pulpit or elsewhere, as a teacher of men, must speak the truth. He cannot call to the support of his doctrines the number of his co-believers, or claim as sacred and beyond dispute the sayings of the teachers of the past. And if a professed teacher undertakes to say to an audience of men and women, that an amusement sanctioned by society, and in which our wives, and daughters, and sisters engage, without a thought of harm, is grossly immoral and impure, he must prove the charge to be true, or husbands, and fathers, and brothers will look upon it as a slander. And they will not accept as proof the declaration that it was the doctrine of Wesley, or St. Augustine, or the fiat of any Pope, or any father of the Church. It must be true of itself, and without any interposition of authority. If it be true that dancing is immoral and impure, it is a shame and disgrace to all of us who engage in it. If it be not true, it is a shame and disgrace to him who so declares it; and like any other falsehood, thus publicly announced, it is right that it should be ridiculed and condemned."

We think the falsehood of the assertion is self-evident, and needs no comment, except that contained in the emblazonry of England's coat of arms: "Shame to him who evil thinks." M.

Mrs. G. R. Whedon and Prof. Espy.

During the spirit exhibitions of the Eddy mediums in Buffalo, N. Y., there was no more faithful attendant than Mrs. G. R. Whedon, (sister-in-law of the Rev. Dr. Whedon,) a prominent authoress, and the intimate friend of the celebrated James P. Espy, Professor of Meteorology in Washington, D. C. Congressmen were wont to call him "King of Storms."

From this intelligent lady, still connected with the Episcopal Church, though a Spiritualist, we learn the details as well as the general *fact* of Prof. Espy's devotion to the principles of Spiritualism. He was sufficiently mediumistic to be frequently conscious of spirit presence, and at times he felt the tender caresses of his ascended wife, and saw the bright forms of the glorified; but like many prominent characters in the literary and scientific world, he spoke his convictions to but few, fearing persecution and perhaps the losing of a salaried position.

Mrs. Whedon, like other poetic writers, unwittingly wrote Spiritualism into a number of her poems. Here follow specimens dedicated to Prof. Espy, and to Mrs. Stephen A. Douglas, on the departure of her husband:

"O, 'King of Storms,' 'tis true, at last
With thee the storms of life are past.
Thou 'st pierced the mist and the storm-cloud,
Thy theory ended with the shroud;
A king thou 'rt now with hosts above,
Crowned with a wreath of holy love.

"Philosopher of wind and storm!
The coffin may confine thy form,
But can't enchain the immortal soul,
That through all space like air doth roll;
The spirit pure will *hover round*,
When form is buried 'neath the ground."

* * * * * * * *

"Though thou canst not more behold him
Canst not clasp his hand in thine—
Though thou'lt miss his tender kisses,
And no more his arms entwine,
Think not that thou'rt really parted,
Dream not that he's far away;
No, lone widow, broken-hearted,
He is *with thee now*, to-day!"

—*Banner of Light.*

MRS. GORDON lectured at Mechanics' Institute Hall on Sunday last, afternoon and evening. The discourse, as usual, was able and logical, but seemed rather dry, from the fact that the old theology was necessarily frequently instanced and referred to, in illustration of the various points in the lecture. In our opinion, lectures upon the phenomena, and giving the individual experiences of the lecturer in the course of her own investigations and mediumship, would be far more interesting than any, even the most forcible, onset upon the self-evident errors of the old theology of the Church. The suggestion, however, is not intended as a qualified censure of the lady for choosing any subject with which she is impressed. M.

MRS. FOYE'S SEANCE was more than usually interesting on Tuesday evening last. Even the committee-men, chosen on account of their skepticism, were obliged to acknowledge themselves satisfied that the manifestations could not be accounted for in any other way than by attributing them to spirits; and the audience appeared to join in the same opinion. The tests given seem to increase in power, and to afford more and more satisfaction to investigators, at each returning séance at Dashaway Hall. Some are so much in earnest in their inquiries, that they are present every Tuesday evening. M.

PUTNAM'S MONTHLY for February contains a medallion likeness and a memoir of Fitz Greene Halleck, and is filled with interesting and readable matter. Either of the two articles, "A Talk with our Next President," and "Life in Great Cities," is worth the whole price of subscription. Bancroft & Co. are the agents of Putnam.

MADAME CLARA ANTONIA, at No. 14 Geary street, gives tests from spirit friends by clairvoyance and impression, and examines into the state of health and business prospects of all who are sufficiently interested to consult her upon those matters.

NOT STUCK UP.—A story is told of a "country gentleman," who for the first time heard an Episcopal clergyman preach. He had read much of the aristocracy and pride of the Church, and when he had returned home he was asked if the people were stuck up. "Pshaw! no," he replied; "why, the minister actually preached in his shirt sleeves!"

"THE CELEBRATED EVANGELIST."—It was advertised in the *Bulletin* of Saturday, that "Elder Knapp, the celebrated Evangelist," would preach on Sunday. We have all heard of four celebrated Evangelists, but they did not advertise themselves as such.—*Daily Critic.*

TOBACCO should not be chewed, but eschewed.

PHENOMENAL FACTS.

Elder Knapp's Contest with the Spirits at Stockton.

"There is a pretty good joke out on Elder Knapp," says the Stockton *Herald*, "and the best of it is, it is true. The laws of gravity have been set at defiance, at the residence of a gentleman in this city, for some time back. Water would be thrown, books would fly about, spittoons jump up, etc., in a manner that could not be accounted for, and it was ascribed to the spirits. Elder Knapp, hearing this, thought it was the devil, and started after him. Upon arriving at the residence, his spirit was strong, and he declared he did not fear; he had faith in the protection of his Creator. He seated himself, and was soon astounded at the way things flew about. His spirit remained firm, however, but the flesh slightly weakened; yet the Elder valiantly stood at his post, until a spittoon took after him, when he dodged, and, losing his grip, seeing the door open, he made a break through it as if escaping from the wrath to come, leaving the spittoon victor of the field! No wonder Elder Knapp declares there are more devils in Stockton than any other place he ever was in! We do not blame the Elder for desiring to leave at the time referred to, for it is singular the way things fly around there when a little lass is present, who doubtless possesses magnetic powers unknown to herself. The people in the neighborhood charge the whole matter to the devil. We doubt not that the manifestations may be attributable to animal magetism of a like nature to that which forces a table to follow a lady, as was the case some time since in this city, and like unto that of an instance, somewhat indecorous to the uninitiated, that occurred in Rising Sun, Indiana, several years ago, when a grand dinner was to be given, the table being loaded down with luxuries. The company had seated themselves, with unrestrained marks of satisfaction at the feast before them, when a young lady entered the room to take her seat. The moment she appeared, the table tipped over toward her, spilling everything, much to the astonishment, dismay, and great dissatisfaction of the feastists. It was a power the young lady possessed that she could not control. But still we don't blame Elder Knapp for dodging!"

Elder Knapp's dodging didn't begin to equal that of the Stockton editor in the above account. It is "magnetism" "a power," anything but the spirits of the departed, that performs these wonderful feats. But here is a better and more candid expression of the truth from another paper, the Stockton *Gazette*:

"The spirits still maintain their hold in this vicinity, and continue to invade the residences of our citizens *sans ceremonie*. The latest of their pranks, so far as we have heard, was the lifting of a sleeping infant from a cradle and depositing it on the floor. This occurred at the residence of a well known citizen of this place, and the facts are vouched for by several responsible witnesses. The mother, with blanched cheeks, took the babe in her arms, and after fondly caressing it for a moment or two, replaced it in the cradle. In a little while it was again lifted by invisible hands, and again deposited on the floor. The mother, in doubt as to whether she was asleep or awake, picked the little innocent up as quickly as possible, and once more laid it in the cradle; but the act was no sooner performed than the babe was found to be on its way to the floor a third time. Several friends of the family were hurriedly called in, and persons who are familiar with the operations of spirits sent for, but they were completely nonplussed, and could offer no explanation whatever. One matter is, that the little girl who resides with the family where the first disturbances took place is invariably present whenever anything of the kind occurs. And what is the strangest part of the story, she seems to be gifted with a remarkable degree of prescience. She often relates to her playmates during the day startling occurrences as having taken place the night previous. Upon investigation it is found that nothing of the kind has happened, but they invariably do take place on the following evening. It is not improbable that the little girl is susceptible to magnetic influences, and that these results are produced through her by natural causes. It may be all the work of the spirits of the departed, for aught we know to the contrary. Or, for that matter, it may be, as Elder Knapp says, the work of the devil himself. We can't say."

If Elder Knapp is a follower of Jesus of Nazareth, why don't he "cast out" the "devil himself," as Jesus said his disciples should do? We fear that the Elder is an unbeliever, and such have no power over "the devils" to "cast them out." (See the New Testament.) M.

PREMONITIONS.—The New York correspondent of the San Francisco *Daily Times* gives to the public the following instance of this kind of spirit impression:

"There is something very strange in a premonition, and yet nearly all of us have had one or more in the course of our lives. Many have gone unnoticed, and passed away with the remark, 'Well, I thought so, would happen.' A marked case has just occurred. The Rev. Edward Burnham, of Newburyport, Massachusetts, it was thought, was one of victims of the late Angola railroad disaster—so thought because his friends knew it was his intention to take the fatal train. But he escaped through a premonition. He had put up at a hotel in Cleveland, intending to take the train the next morning to which the accident happened. But his mind became so fearfully impressed that he must not remain over night, that he changed his determination and left that evening at ten o'clock. It was Mr. Burnham's invariable practice to take a seat in the last car of a train, and, in the case of the disaster, it was this car, which, with its inmates, was burned."

There are many Spiritualists who can testify to having been saved from catastrophes of a like character in a similar manner. But Spiritualists undertake to account for such things naturally and rationally, and the majority will not believe them. Affix the words "strange," "supernatural," and "mysterious," to these statements, however, and the gaping crowd, including the conductors of the daily press, swallow them incontinently. M.

A NEW RELIGIOUS SECT.—The *London Times'* correspondent at Vienna reports that a new creed is spreading fast in Hungary, but does not very clearly describe its tenets. Its followers call themselves Nazarenes, appoint no priests, refuse to baptize their children, swear no oaths, reject the sacramental theory of marriage, and are accused, apparently, of upholding a community of women. This is uncertain; and the sect are said to resemble the Quakers, leading orderly, sober, and industrious lives, forming strictly united communities, but keeping themselves and their proceedings carefully from the public. The name of the founder is not known; but the sect spreads rapidly among the poor, and acts, it is understood, upon some communistic idea. Its probable origin is the teaching of some Americanized German families with Moravian ideas, but the members are generally pure Magyars.

WANTED—A pious wife, by a pious young man, a member of the Young Men's Christian Association, forty years of age, unmarried, with six to eight children. She must be handsome, virtuous, accomplished, good-tempered, sound, able to wash, mend, black boots, and perform on the harp, guitar, piano, or any other instrument which the pious advertiser wishes to hear. I want, also, a temperate woman, who has never tended a saloon, and who is the possessor of a small fortune. For myself, I am a professor of religion, and in professions I can lay over any other man in this town.

LUKE PAUL SMITH.

—*News Letter.*

Genuine Mediumship.

Mediumship—genuine mediumship—is the gift of God. He gave it, and He alone can take it. When we hear mediums, or those who call themselves such, declaring that unless the people and the spirits do thus and so they will give up their mediumship, we know that such are not what they purport to be; for as mediumship is of God, it is God who guards it, and God alone who can take it from the subject. The spirit world is peopled with a vast variety of intelligences, from the highest to the lowest, and it is a law of divine life that every soul shall unfold or perfect itself through the agencies of being as best it can. Now, then, if some depraved souls find that they can unfold more readily by returning to earth and manifesting through media, who shall say they shall not come? Who has the right to determine concerning their coming? It is vain for you to declare that no undeveloped or depraved spirit can return unless there is some attraction within the medium's life. Jesus, the purest of all mediums, either ancient or modern, attracted to himself a legion of undeveloped spirits; and he taught them—he preached unto them—he liberated *them* from their dark surroundings—he led them by his own light up the mount of Transfiguration. He was their Savior. But if he had banished them, could he have been? Never. Go ye and learn of him; and if darkness comes to you praying for light, even if its manifestations are of the most diabolical kind, turn not a deaf ear, but listen, and perchance you may catch the notes of an angel even there. Extend the hand. Though thy brother or thy sister be in the very depths of hell, if you are all right they cannot harm you. Be sure that your own garments are spotless, be sure of your own internal holiness, then no filth can attach itself to your external lives. Though you may walk through all the darkness that ever closed around the depraved spirit, it cannot harm you.—*Optimist.*

THE TRINITY CHURCH PROPERTY, in New York, is vast. It embraces an area in the heart of that great city three or four times as large as the populated portion of Sacramento. Upon it are houses occupied for all kinds of purposes—the vilest and the best. It is an overshadowing corporation, and by the terms of the grant or charter, which came from Queen Anne, it cannot have in its coffers more than $3,000,000 at any one time; so when the sum accumulates to near that figure, it erects new churches and endows others.

Many attempts have been made, within the past hundred years, to break up this organization or curtail its power; but all without effect. It has been sued and sued again by the heirs of one Anneke Jans, who now number 1,500, and who in some way claim the property, but they have been defeated at every point. They now, it is said, intend to try the Church on a new track. It is held that the gift bestowed was given, among other things, "for the promotion of good morals," and it is notorious that a large number of the houses upon the property, are used for the purpose of gambling, assignation, and prostitution: hence, they hold that the trust has been violated, and that the deed can be broken. How many hundreds of millions of dollars the property would sell for, we cannot tell; but it is worth a vast sum. The corporation is too powerful, however, to be destroyed.—*Sacramento Bee.*

A FRENCH MONASTERY.—Bayard Taylor, in describing the monastery called the *Grande Chartreuse*, in the South of France, speaks of a single corridor six hundred and sixty feet long. Looking down it, the perspective dwindles almost to a point. Opening from it, and from other intersecting corridors, are the cells of the monks, each with a Biblical sentence in Latin painted on the doors. The furniture of these cells is very simple, but a human skull is always part of it. The only diversion to break the solemn and silent monotony of life, is the cultivation of a few flowers in a garden attached to each cell. Silence is imposed on all, and the priests, guides, and visitors can speak only in hushed whispers. The writer says that he longed to startle the dead repose of the corridor by a shout of freedom and rejoicing. In this extensive monastery there are but forty fathers and twenty brothers. They are of the order La Trappe, which was instituted in the sixteenth century. This monastery dates from the year 1137.

THE PRUSSIAN PARTY OF PROGRESS.—A general meeting of the Electoral Union of the Party of Progress was held in Berlin December 6th. About two thousand persons were present, and Herr Loewe took the chair. The meeting adopted four resolutions, of which the first demands a reform of the North German Constitution; the second, granting aid to the poorer classes, by a system of association and economical union; the third, State help to those classes by means of a reduction of the indirect taxes, a lessening of the period of military service, freedom to carry on all kinds of trade without license, the removal of the restrictions upon workingmen's coalitions, the establishment of independent popular schools, and an increase of schoolmasters' salaries. The fourth resolution demands the assurance of peace by the realization of the people's right to exercise a constitutional influence over the affairs of the country.

LATEST FASHIONS.—Eyes continue to be worn, one on each side of the nose, and immediately under the brows. The color is varied to suit the occasion, and just now the prevailing tint is green—a fine sea-green. Black, blue, and gray are still worn in the home circle.

Noses maintain their position on the center of the face. The Grecian or aquiline is generally preferred, but the snubs have held their places on very pretty faces.

Lips are midway between the nose and point of the chin, and are a pale pink. The coral variety is no longer tolerated, except in girls not yet come out.

Teeth will be somewhat larger, and of bluish tint, to correspond with the complexion, which must be a dead white and magenta red.

Ears are worn, one on each side of the head, with the hair all carried up so as to give them a peculiar appearance of alertness.

IT has been discovered by Professor Czermak, of the University of Jena, that the Egyptians took off the skin from the soles of the feet of those who were to be enbalmed, rolled it up, and deposited it under the stomach of the deceased. He thinks this was symbolical of the eternal separation of the dead from the earth.

DIDN'T CARE WHICH.—"Sister," said one of the brethren at a love-feast, "are you happy?" "Yes, Deacon, I feel as though I was in Beelzebub's bosom." "Not in Beelzebub's bosom!" "Well, some of the patriarchs; I don't care which."

A DANGEROUS character—a man who takes life cheerfully.

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32

How an Actress Circumvented a Priest.

This is how Cora Pearl went to church in Paris: She happened to hear of Father Hyacinth's severe judgment on the new fashions of our times, and longed to see the man face to face who scorned every idea of progress in the way of our attire. There were, however, but twenty-five reserved seats for womenkind in the cathedral on conference Sundays, and these seats were strictly kept for twenty-five select matrons of the Faubourg St. Germain. Cora Pearl soon became aware of the difficulties to be surmounted, and after having ascertained who were the twenty-five perfect ladies, set about to entrap their husbands, hoping that one black sheep would be found in the white flock. These hopes were realized, and the result was, that on a very cold Sunday afternoon an unimpeachable wife was prevailed on to stop at home while Cora Pearl availed herself of the absent one's ticket. The sermon was already begun, and the twenty-four elect were wonderingly contemplating Father Hyacinth and the empty twenty-fifth alternately, when golden-haired Cora, in a gray silk skirt, black velvet jacket, and blue fanchon, made her appearance, and gracefully took possession of the vacant straw-bottomed chair. It would be too long to record what took place, what consternation then ensued—in fact, it was thought something like one of the devil's imps had suddenly fallen into one of the baptismal fonts. From that Sunday forward all reserved seats were prohibited, in order to keep Cora Pearl out of Notre Dame.

The Name of God in Forty-Eight Languages.

Hebrew, *Elohim* or *Eloah.*
Chaldaic, *Elah.*
Assyrian, *Ellah.*
Syriac and Turkish, *Allah.*
Malay, *Alla.*
Arabic, *Allah.*
Language of the Magi, *Orsi.*
Old Egyptian. *Teut.*
Armorian, *Teuit.*
Modern Egyptian, *Tenn.*
Greek, *Theos.*
Cretan, *Thios.*
Æolian and Doric, *Ilos.*
Latin, *Deus.*
Low Latin, *Diez.*
Celtic and Old Gallic, *Diu.*
French, *Dieu.*
Spanish, *Dios.*
Portuguese, *Deos.*
Old German, *Diet.*
Provencal, *Dieu.*
Low Briton. *Douc.*
Italian, *Dio.*
Irish, *Die.*
Olala tongue, *Deu.*
German and Swiss, *Gott.*
Flemish, *Goed.*
Dutch, *Godt.*
English and Old Saxon, *God.*
Teutonic, *Goth.*
Danish and Swedish, *Gut.*
Norwegian, *Gud.*
Slavic, *Buch.*
Polish, *Bog.*
Polacca, *Bung.*
Lapp, *Jubinal.*
Finnish, *Jumala.*
Runic, *As.*
Pannonian, *Istu.*
Zemblian, *Fetizo.*
Hindostanee, *Rain.*
Coromandel, *Brama.*
Tartar, *Magatal.*
Persian, *Sire.*
Chinese, *Pussa.*
Japanese, *Goezur.*
Madagascar. *Zannar.*
Peruvian, *Puchocamac.*

MISS CAROLINE RICHINGS was married on Christmas day to Pierre Bernard, a member of her opera troupe. Her history possesses much of romance. She is very generally supposed to be the daughter of the veteran actor, Peter Richings. And yet she is in nowise allied to him by blood or marriage relations. She was a little waif upon the world, picked up in the streets of New York by the noble-hearted Richings, adopted and educated by him, and at an early age placed upon the stage. Here her talents shone conspicuously, and the manager who could secure an engagement with "Mr. Richings and daughter" was certain of success. The love between Mr. R. and Caroline was beautiful to behold. No father loved a daughter with a more fatherly love; no daughter was ever more devoted to a father. She more than repaid the good old man a thousandfold for his kindness to her when a lone and unprotected orphan. If her talents won her fame and renown upon the stage; the virtues of her private life would have shone resplendently in the highest social circles. We can only echo the wish of thousands all over the land when we express the hope that her married life may be as happy and blissful as her past life has been.—*Daily Critic.*

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N. B.—It is not necessary for any one to apply to be cured who is not purely of the blood and descendent of those races who are destined to pass through safely the coming change on our planet; that is to say, none of the dark races can be successfully treated by this physician. Satisfactory references can be given.
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CALL
FOR A
DELEGATE STATE CONVENTION
OF SPIRITUALISTS.

THE SECOND ANNUAL STATE CONVENTION OF SPIRITualists of the State of California will convene at ——— Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY, THE FIRST DAY OF MAY, 1868, and continue in session three days, or more, at the discretion of the Convention.

Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to be represented.

The specific objects of said Convention shall be:

First—A better acquaintance with each other, and a friendly and social interchange of thought and opinions.

Second—To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to commend recognition and respect.

Third—To secure concert of action among all Spiritualists and friends of progress on this coast.

Fourth—To consider the best means of providing the rising generation with a healthy and natural education, and of supplying the demands of inquirers after truth with the purest, truest, and best of all that can be obtained by means of Spiritual literature, lectures, and other modes of imparting a knowledge of our sublime faith.

Fifth—To consider, and, if thought best, to adopt, some plan of organization, by means of which we may be enabled more effectually to carry out the objects here set forth.

A. C. STOWE, J. H. JOSSELYN,
W. N. SLOCUM, JOHN ALLYN,
J. J. OWEN, R. B. ALLYN,
Members of State Central Committee.

THEY ARE COMING!

INVOICES just received of a **NEW AND GENERAL SUPPLY OF SPIRITUALIST BOOKS**, to come by the first Steamer in February, and which will be sold at Eastern prices, at **SNOW'S LIBERAL AND REFORM BOOK STORE,** 410 Kearny street (up stairs) between California and Pine. A. J. Davis' two new books, "Arabula," and the "Stellar Key" are included in this lot. Price of Arabula, $1 50, postage about 20 cents; of the Stellar Key, $1,00, postage 15 cents. Send in your orders, with the money, or write for a catalogue to HERMAN SNOW
Business hours from 9 to 12, and 1 to 4; and on Wednesday and Saturday evenings.
San Francisco, Jan. 24th, 1868.

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It is unnecessary to say more than, as thousands will testify, that by it the vital or positive and negative forces of the system become equalized, and what seems more wonderful is, that diseases considered incurable are frequently cured by one or two operations.

LECTURES.

DR. SPARKS WILL COMMENCE HIS LECTURING TOUR through California, Oregon, and Nevada, commencing at Los Angeles, and will visit all places of interest. Will lecture in all suitable places, and heal the sick. Dr. Sparks can be addressed at the Institute, San Francisco. 18

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Notice to
TRAVELING LECTURERS.

NOTICE IS HEREBY GIVEN, that the people of Saratoga, in Santa Clara County, have organized in that place a FREE CONFERENCE ASSOCIATION, having for its object intellectual cultivation. All itinerant or traveling Lecturers are hereby cordially invited, while traveling through this section of country, to call upon and assist us in our pursuit of truth and knowledge. Our little town is situated ten miles South-west from San José, and upon the direct road to the famous Soda or Mineral Springs, Nature's ceaseless fountain of health, distant only 1½ miles. Our regular meetings are held on Saturday evenings of each week. The traveling public are also invited to attend and assist in our deliberations. Public Lecturers, who will accept our hospitable fare, and assist us as occasion may give them an opportunity, will be warmly welcomed.
Inquire for J. P. FORD, President of the Association, or TRAVERSE INGRAM, Secretary.
By order of the Association,
January 10th, 1868. J. P. FORD, President.

The Banner of Progress.

SATURDAY, FEBRUARY 15, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."
—CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow,) February 16th, at 2 o'clock, at Dashaway Hall, Post street. Friends of the Lyceum are cordially invited to be present.

The Barefoot Boy.

BY JOHN G. WHITTIER.

Blessings on the little man,
Barefoot boy, with cheeks of tan!
With thy upturned pantaloons,
And thy merry whistled tunes—
With thy red lip, redder still
Kissed by strawberries on the hill—
With the sunshine on thy face,
Through thy torn brim's jaunty grace;
From my heart I give thee joy—
I was once a barefoot boy.

O for boyhood's painless play—
Sleep that wakes in laughing day—
Health that mocks the doctor's rules—
Knowledge never learned at schools,
Of the wild bee's morning chase,
Of the wild flower's time and place,
Flight of fowls and habitude
Of tenants of the wood!
How the tortoise bears his shell;
How the woodchuck digs his cell,
And the ground-mole sinks his well;
How the robin feeds her young;
How the oriole's nest is hung;
Where the whitish lilies blow;
Where the freshest berries grow;
Where the woodnut trails its vine;
Where the wood-grape clusters shine;
Of the black wasp's cunning way,
Mason of his wall of clay,
And the architectural plans
Of gray-hornet artisans!
For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks,
Part and parcel of her joy—
Blessings on the barefoot boy!

Cheerily, then, my little man!
Live and laugh as boyhood can;
Though the flinty stones be hard,
Stubble-spread the new-mown sward,
Every morn shall lead thee through
Fresh baptisms of the dew;
Every evening from thy feet
Shall the cool wind kiss the heat.
And too soon those feet shall hide
In the prison cells of pride;
Lose the freedom of the sod;
Like a colt for work be shod;
Made to tread the mills of toil,
Up and down the ceaseless moil—
Happy if thy track be found
Never on forbidden ground—
Happy if they sink not in
Quick and treacherous sands and sin.
Ah! that thou shouldst know thy joy
Ere it passes, barefoot boy!

The Power of Goodness.

A TRUE STORY.

Once there was a good man whose name was John Kant. He lived at Cracow, in Poland, where he taught and preached.. It was his rule to suffer wrong rather than do wrong to others.

When he got to be quite old, he was seized with a wish to see once more the home of his childhood, which was many miles distant from where he now lived.

So he got ready, and, having prayed to God, set out on his way. Dressed in a black robe, with long gray hair and beard, he rode slowly along.

The woods through which he had to pass were thick and dark; but there was light in his soul, for good thoughts of God and God's works kept him company, and made the time seem short.

One night, as he was thus riding along, he was all at once surrounded by men—some on horseback, and some on foot. Knives and swords flashed in the light of the moon; and John Kant saw that he was at the mercy of a band of robbers.

He got down from his horse, and said to the gang that he would give up to them all that he had about him. He then gave them a purse filled with silver coins, a gold chain from his neck, a ring from his finger, and from his pocket a book of prayer, with silver clasps.

"Have you given us all?" cried the robber chief, in a stern voice; "have you any more money?"

The old man, in his confusion, said he had given them all the money he had; and when he said this, they let him go.

Glad to get off so well, he went on, and was soon out of sight. But all at once the thought came to him that he had some gold pieces stitched in the hem of his robe. These he had quite forgotten when the robbers had asked him if he had any more money.

"This is lucky," thought John Kant; for he saw that the money would bear him to his friends, and that he would not have to beg his way, or suffer for want of food or shelter.

But John's conscience was a tender one, and he stopped to listen to its voice. It seemed to cry to him in earnest tones, "Tell not a lie! Tell not a lie!" These words would not let him rest.

Some men would say that such a promise, made to thieves, need not be kept; and few would have been troubled after such an escape. But John did not stop to reason.

He went back to the place where the robbers stood, and, walking up to them, said meekly, "I have told you what is not true. I did not mean to do so, but fear confused me; so pardon me."

With these words he held forth the gold pieces, but to his surprise, not one of the robbers would take them. A strange feeling was at work in their hearts.

These men, bad as they were, could not laugh at the pious old man. "Thou shalt not steal," said a voice within them. All were deeply moved.

Then, as if touched by a common feeling, one of the robbers brought and gave back the old man's purse; another, his gold chain; another, his ring; another, his book of prayer; and still another led up his horse, and helped the old man to remount.

Then all the robbers, as if quite ashamed of having thought of harming so good a man, went up and asked his blessing. John Kant gave it with devout feeling, and then rode on his way, thanking God for so strange an escape, and wondering at the mixture of good and evil in the human heart.

A BEAUTIFUL THOUGHT.—Dickens wrote; "There is nothing—no, nothing—beautiful and good, that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, though its body be burned to ashes or drowned in the deepest sea. There is not an angel added to the hosts of heaven but does its blessed work on earth in those who loved it here. Dead! O, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear? for how much charity, mercy, and purified affection would be seen to have their growth in dusty graves!"

"POOR BUT HONEST" is an absurd phrase. It should be "poor and honest"; for there is no antagonism between poverty and honesty. Poverty is the best evidence of honesty, of whose absence wealth only should excite suspicion.

A Modern Sunday School Library.

FOUR VOLUMES, TAKEN AT RANDOM FROM THE SHELVES.

I.

TRUE STORIES FOR MY LITTLE GIRL.

As Will-i-am Wilk-ins was walk-ing in the garden one day, he met his dear sis-ter and thus he did say: "Why is a squash like a lit-tle news-boy?" She gave it up. "Because," said this wick-ed boy, "the old-er he grows the more of a yell-er he will be." His good grand-mam-ma overheard him, and went to bed sick with grief.

II.

WILLIAM'S FIRST BOOK OF UNNATURAL THEOLOGY.

Thomas Jones was a naughty boy, and when asked by his parents to attend church, he replied, "Not if he know'd it." So he went to take a walk; and fell down; and tore his new pantaloons; and his nose bled; and he lost his knife and all his marbles playing with a dirty boy. Then he cried, and the dirty little boy said, "Dry up!" But he could not; and lost his way; and was advertised in the papers. This disgrace was too much for him, and he said, "He s'posed he might as well die." And he did; and then he wished he had gone with his good parents to church.

III.

MARY, THE LITTLE MISSIONARY.

Mary's uncle Charles came to see her, and gave her a bright gold dollar. Then Mary said: "Now I will buy some candy, and some chewing gum and a pickled lime; and I will give Sarah Jones two postage stamps; and the woman on Juniper street, with a little baby, three postage stamps. But Mr. A. Sleek, that good man, heard her, and he groaned, and said: "Mary, remember the Pottawottamies!" So she gave her dollar to good Mr. Sleek for the Pottawottamies; and when he took it, he was kind enough to say that he wished the Pottawottamies might get it! And Mary was made a life member of Mr. Sleek's society. Was not that better than a pickled lime?

IV.

TOMMY'S HISTORY OF THE UNITED STATES.

George Washington was the Father of his Country, but it is not known who was its Mother. He was made of brass, like papa's door-knocker, and as soon as he was finished he was put on a great brass horse, and left out in the cold, giving great grief to all who saw him. Some kind people wanted to take him down, and some said the horse was no go. If I am a very obedient little boy, perhaps, when I die, the artists will let me alone, and then nobody will laugh at me.

The Largest Flower in the World.

"The largest flower in the world!" said Harvey, as he opened a book, and saw a curious, stiff-looking flower, without any green leaves.

"The Victoria Regia?" remarked his sister Mary, who sat sewing.

"No," replied Harvey, "it is called the Rafflesia Arnoldi."

"I don't believe it's any larger than the Victoria Regia!" said Mary. "Only yesterday I read of one twenty-three inches broad."

"This beats it, then, for it measures thirty-six inches across, and weighs fifteen pounds!"

"Fifteen pounds! Is that so, Harvey?"

"Yes. Let me read what it says: It is wholly a flower without stem or foliage. As a parasite, it grows on the trunks of trees, near the ground. It was discovered in the year 1818 by Dr. Arnold, who was walking with Sir Stanford Raffles, in the Island of Sumatra. A Malay servant came running to them, crying, "Come with me! Come! A flower, very large, beautiful, wonderful!" The doctor went with the man a short distance into the jungle, and there he found the flower growing, and attached to the lower branches of a bush. In the middle, was a nectary or cup. The whole measured three feet across, and weighed fifteen pounds. The pistils were nearly as large as a cow's horns. The color was a dull red, with yellowish white spots raised on its surface; but the scent was very offensive, being like putrid beef. The natives of Sumatra called it Knibut, or "the great flower," and ambum-ambum, "the wonder-wonder."

"What name does the book give it?"

"Rafflesia Arnoldi."

"O, yes, I see! That is Latin for a nobleman and a doctor."

"What do you mean, Sister Mary?"

"Didn't you read, just now, that the flower was discovered by Sir Stanford Raffles and Dr. Arnold?"

"True! Raffles—Arnold. And Rafflesia Arnoldi is the Latin of their names."

"I suppose so. At any rate, it's a good, strong-sounding name for a strong-smelling flower, which I am quite willing to have stay where it is, in the jungle of Sumatra."

A LITTLE four-year-old girl attended church in Bridgeport, Conn., recently, and upon returning home her mother asked her if she remembered the text? "O yes!" said she; "it was, The Ladies' Sewing Society will meet at Mrs. So-and-so's house on Wednesday next."

TWO LITTLE SABBATH SCHOOL BOYS in Boston got very heated over a vexed question in their lesson, and startled the teacher, whose back was turned for a moment, with "I tell ye it's Mary Magazine and not Magdalene," and thrusting his hands deep and desperately into his trowsers pockets, sung out, "Now, what'll you bet?"

ALASKA, from its eastern boundary, thirty miles inland from the head of Portland Channel, stretches westward, in an air line, 2,000 miles. In the extent of its boundaries, it is an empire itself—having 4,500 miles of sea coast, and being more than three times the size of California.

CHARITY makes the best construction of things and persons; and is so far from being an evil spy, a backbiter, or a detractor, that it excuses weakness, extenuates miscarriages, makes the best of everything, forgives everybody, serves all, and hopes to the end.

THE house that does not open to the poor shall open to the physician. The birds in the air even despise the miser. He who gives charity in secret is greater than Moses himself. Honor the sons of the poor; it is they who bring science into splendor.—*The Talmud.*

A SAN FRANCISCO YOUTH stole a ring from a jeweler to present to his pretty sister. Another likely young man, in another city, stole a ring for his lady love, upon which, in addition to her initials, he had engraved as a motto, "Trust in Jesus."

CAN any one tell how it is that a man, who is too poor to pay for a newspaper, is able to pay a dollar or two a day for cigars, whisky, and tobacco?

"TELL the truth and shame the devil." We know lots of people who can shame the devil easy enough, but the other thing bothers them.

THE young lady, who recently discarded her lover, took him up again, declaring she hadn't known that he was a trump.

WHY is a person asking a question the strangest of individuals? Because he is the querist.

WHEN a sportsman fires into a covey of partridges he makes them all quail.

WHICH is the oldest tree in the world? The elder tree, of course.

GREAT HEARTS, like the ocean, never congeal.—*Bacon.*

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Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10¾ a. m. Dr. C. C' York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett Conductor; Mrs. D. A Eddy. Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Foxboro', Mass—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit 244 York street Joseph Dixon, Conductor.

Jersey City N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor. Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.

At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. A W Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall

Quincy, Mass—Sunday at 1¾ p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Temperance Legion Hall, Post street, Sunday at 11½ o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johnsville, N. Y.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuller Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H Bowman; Guardian, Mrs. Brewster.

Portland, Oregon—First Society of Progressive Spiritualists, every Sunday.

Salem, Oregon—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chanel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58 Free discussion on the Christian Atonement at 10½ a. m Lecture followed by conference at 3 and 7 p. m. Miss Pheips, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p m. Mrs. M. A. Ricker, regular speaker. D J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft Me.—Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Maverick street.

Foxboro'. Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Morrisania N. Y.—First Society of Progressive Spiritualists in the Assembly Rooms, corner of Washington avenue and Fifth street Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall three fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3 and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1¾ p. m.

Quincy. Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, forenoon and evening, in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10¼ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Hall.

Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses

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John Allyn, Oakland, California.

Mrs. Ada Hoyt Foye, rapping and writing test medium, 42 Geary street, San Francisco, Cal.

Mrs. Laura Cuppy, 1124 Folsom street, San Francisco. Lecturing in Sacramento.

Mrs. Laura DeForce Gordon, 131 Montgomery street, San Francisco.

Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal

Mrs Anna Barker, San Francisco

Benjamin Todd, San Francisco, Cal.

Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owensville, Mono Co., Cal.

Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston.

C. Fannie Allyn, Londonderry, Vt., during July.

Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.

Mrs. A P. Brown, St. Jounsbury Centre, Vt.

Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Mrs. Abby N. Burnham inspirational speaker, Auburndale, Mass.

Warren Chase, 544 Broadway, New York.

Dean Clark, inspirational speaker, Brandon, Vt.

Dr. L. K. Coonley, Vineland, N. J.

Mrs. Maricita F. Cross, trance speaker. Address, Hampstead, N. H, care of N. P. Cross.

Mrs Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. Sophia L. Chappell, 11 South st., Boston.

Mrs. Augusta A. Currier, Box 815, Lowell, Mass.

Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.

Albert E. Carpenter, Putnam, Conn.

Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.

Andrew Jackson Davis, Orange, N. J.

A. T. Foss, Manchester, N. H.

Mrs. Mary L. French, inspirational and trance medium, Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Greenwich Village, Mass.

S. J. Finney, Ann Arbor, Mich.

J. G. Fish, Red Bank, Monmouth Co., N. J.

Mrs. Fannie B. Felton, South Malden, Mass.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Isaac P. Greenleaf, Kenduskeag, Me.

Mrs Laura De Force Gordon, Denver City, Col. Ter.

Mrs. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.

N. S. Greenleaf, Lowell, Mass.

Dr. L. P. Griggs, Evansville, Wis.

Dr. M. Henry Houghton, West Paris, Me., until further notice.

W. A D. Hume, Lowel., Mass.

Lyman C. Howe, inspirational speaker, New Albion, New York.

Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November.

S. C. Hayford, Coopersville, New York.

Charles A. Hayden, 82 Monroe street, Chicago, Ill.

Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.

Mrs. S. A. Horton, Brandon, Vt.

Miss Julia J. Hubbard, box 2, Greenwood, Mass.

Mrs. F O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, Carenden, Vt.

Moses Hull, Milwaukee, Wis.

Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill.

S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.

Harvey A. Jones, Esq., Sycamore, Ill.

Wm. H. Johnston, Corry, Pa.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.

George F. Kittridge, Buffalo, New York.

Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

J. S. Loveland, Sturgis, Mich.

Mrs. E K Ladd, trance lecturer, 179 Court street, Boston.

Mrs. F. A. Logan, Salina, Onondaga Co., New York.

B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, New York.

John A Lowe, Box 17, Sutton, Mass.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

Loring Moody, Malden, Mass.

B. T. Munn, Skaneateles, New York.

Dr Leo Miller, Postoffice box 2326, Chicago, Ill.

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.

Dr. James Morrison, lecturer, McHenry, Ill.

Mr. & Mrs. H M. Miller, Elmira, care W. B. Hatch, N. Y.

Prof. R M McCord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221 Chicago, Ill.

Miss Sarah A. Nutt, Lawrence, Kansas.

C Norwood, Ottawa, Ill., impressional